



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

We have no Minerals, that we know; only Store of Brimstone, of which we send out every Year two Ships Lading.

I had almost forgot to acquaint you with a very remarkable Observation made in the Year 1642. on the thirteenth of *May*, which is, that then all the Sea, which beats upon our Promontories, was for two Days so pellucid and shining, that Shells and the least Stones could be seen at the Bottom, where the Sea was forty Fathoms deep; insomuch that the said Objects seem'd to be no further than three Foot distant from the Sides of our Fishermens Boats, who, when they saw it, were so frighted at it, that they presently came in, and noised this all over the Country. It began in the Morning about nine of the Clock; and the whole witness'd by divers very honest and credible Men.

*Divers Rural and Oeconomical Inquiries, recommended to Observation and Tryal.*

1. **W**HETHER such Trees as are inoculated in *February*, are free from all Worms; both themselves and their Fruit: as is believed by many?

2. Whether it be true, that Cions taken off from young Trees, which never yet blossom'd, be not good to engraft, and do never come to bear?

3. Whether Cions of Fruit-Trees grafted upon Forrest-Trees will prosper and bear? Some curious Persons having affirmed, that they have tried Cions of Apple-Trees upon Elms, without Success; yet others assuring, that Quinces have been grafted upon Willows, and Pears upon White-Thorns, with very good Success. Where we take the Liberty to suggest, that it would, perhaps, not be amiss, to observe some Affinity in this kind of grafting, as to graft Chestnut-Cions on Oaks: Some would have Cions of Apples try'd on Oaks, and of Wallnuts on Ash-Trees, &c.

4. Whether any Trees will live, of which a Part is unbarked round about? Some affirming, that the *Alder* will thrive, notwithstanding its being thus unbarked.

5. Whether the often transplanting of Wild-Trees does really turn them into Garden-Trees.

6. Whether it agrees with Experience what *Laurembergius* affirms, that Gilly-flowers transplanted twice a Year, Spring and Harvest, become the fuller and the more beauteous?

7. Whether Trees and Shrubs are to be transplanted from the Full to the New Moon, about *Michaelmas*; but Herbs and Flowers in the increasing Moon; and all, about Evening.

8. Whether a Tree may be made to bear the *first* Year, by drawing a Branch thorough a Pot, the Branch being first pricked with a Knife  
fo

so far as it is to stand in the Pot, and then watering it for seven or eight Days, to make the Branch shoot Roots; further, cutting the Branch from the Tree in *March* next, and knocking the Pot away from about it, and so putting the Branch together with the Earth into another good Soil.

9. Whether Trees may be secured from Frost, by digging them about in *March*, and pouring Water from Time to Time into that Hollowness, and keeping it about the Roots till the Blossom-time be past; or by putting, in the Spring, a Pot full of Water upon the Tree, or under it, whereby the Frost will fall into that Vessel, and leave the Tree unhurt?

10. Whether Corn ground to Flower in *January* and *February* will keep longer good, and free from Mouldiness, than at other times?

11. Whether Flower, kneaded and baked as soon as it comes from the Mill, whilst 'tis yet warm, yields blacker and worse Bread?

12. Whether Flower, ground in *February* and *March*, the Moon being but three or four Days old, will last many Years good?

13. Whether Wheat and Rye, sprinkled with cold Water before it be carried to the Mill, and ground the next Morning, yields whiter Bread, though it dulls the Stones?

14. Whether Barley or Pease, burnt in a Pan till they grow almost hard, and then put in Wine, will make good Vinegar in two or three Days?

15. Whether the Seed of Garlick put into Vinegar that is yet fresh, will reduce it in three or four Days into Wine again?

16. Whether the boiling of Vinegar, and that in an earthen Vessel, will always keep it good, and preserve it from Corruption?

17. Whether Beer may be kept from sowing in Summer, by hanging into the Vessel a Bag containing a new-laid Egg (prickt with a Pin full of little Holes,) and some Lawrel-berries, and a few Barley-Grains, put together: Or by hanging into the Vessel only a new-laid Egg, and some Leaves of a Walnut-tree? And whether Lawrel-berries alone, their Skin being peeled off, will keep Beer from Deadness? And whether Stale-Beer will be made new and fresh again, by grinding small the Ashes of Beech or Birch-Trees, and taking as many Handfuls of them as you have such Beer-vessels, and thickning them with some of such Beer, to the Consistence of Pulse, and so pouring it together into those Vessels, stirring them well, and then letting it settle?

18. Whether Beer tasting of the Cask may be freed of that Taste, by putting some Grains of Wheat in a Bag, and hanging it in the Vessel?

19. Whe-

19. Whether Rain-water, that falls with Thunder and Lightning, do more fertilize the ground than other Rain-water?

20. Whether the ashes of Soap-boylers, carried on meddows, and they dunged therewith, eat away all mossiness, and make grow fine young grafs?

21. Whether the Corn-worms (of which *Virgil* saith, *populæque ingentem farris acervum* GURGULIO,) will be effectually driven away by a strong decoction of Wormwood, and by boyling the same Wormwood in Herring-pickle, and then sprinkling with this water the floor where the Corn lyes, and with a little of it the Corn it self, stirring it well afterwards?

22. Whether hands rubbed with Rue, will thereby be secured from the biting of Vipers, Scorpions, &c.

23. Whether putting a little Wormwood-water into your Ink, will preserve the Paper, you write on, from the gnawing of Moths and Mice?

24. Whether hanging up the skin of a Paradise-bird in a shop, or putting it among cloaths, will secure them from Moths?

25. Whether Rue hung round about the place where Poultry roosts, will keep Weasels and Cats from hurting them?

26. Whether Ants or Pismires will be driven away by scattering the powder of Brimstone and *Origanum* or wild Marjoram? And whether the same effect will follow upon the smoaking of *storax* or *assa foetida*; or upon the smoak of some of those creatures themselves burnt?

27. Whether Locusts, Flies and Gnats will be driven away from plants by smoaking of Wormwood, or by sprinkling Plants with a decoction of that herb?

28. Whether Experience do verify what *Constantin*, the Geographical Writer, saith, of a way of freeing the ground from *Moles*, viz. by digging a deep hole, and putting into it a pretty deep glazed earthen Pot, broad below and narrow a top, throwing a dead Crabfish into it; whereupon the Mole, upon the smell of the stinking fish, will creep into it, and falling into the Pot, cannot get out again?

These and the like Queries, (which hereafter may follow,) are raised from the Communications of several of our Correspondents; which we are unwilling to deliver positively, till we hear them asserted and confirmed by observing Persons upon their own practice and experience.